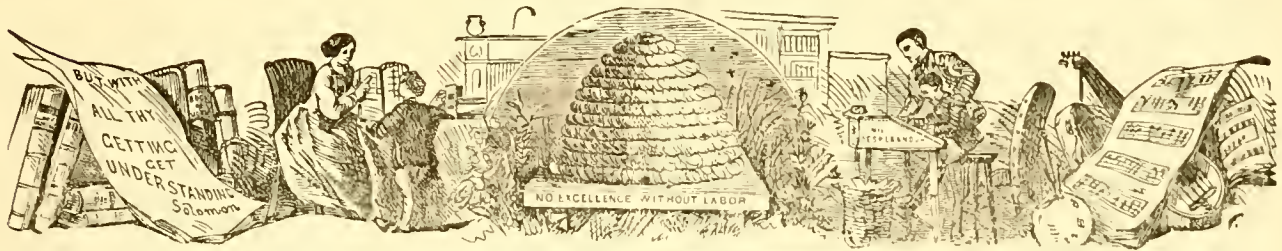


THE JUVENILE INSTRUCTOR.

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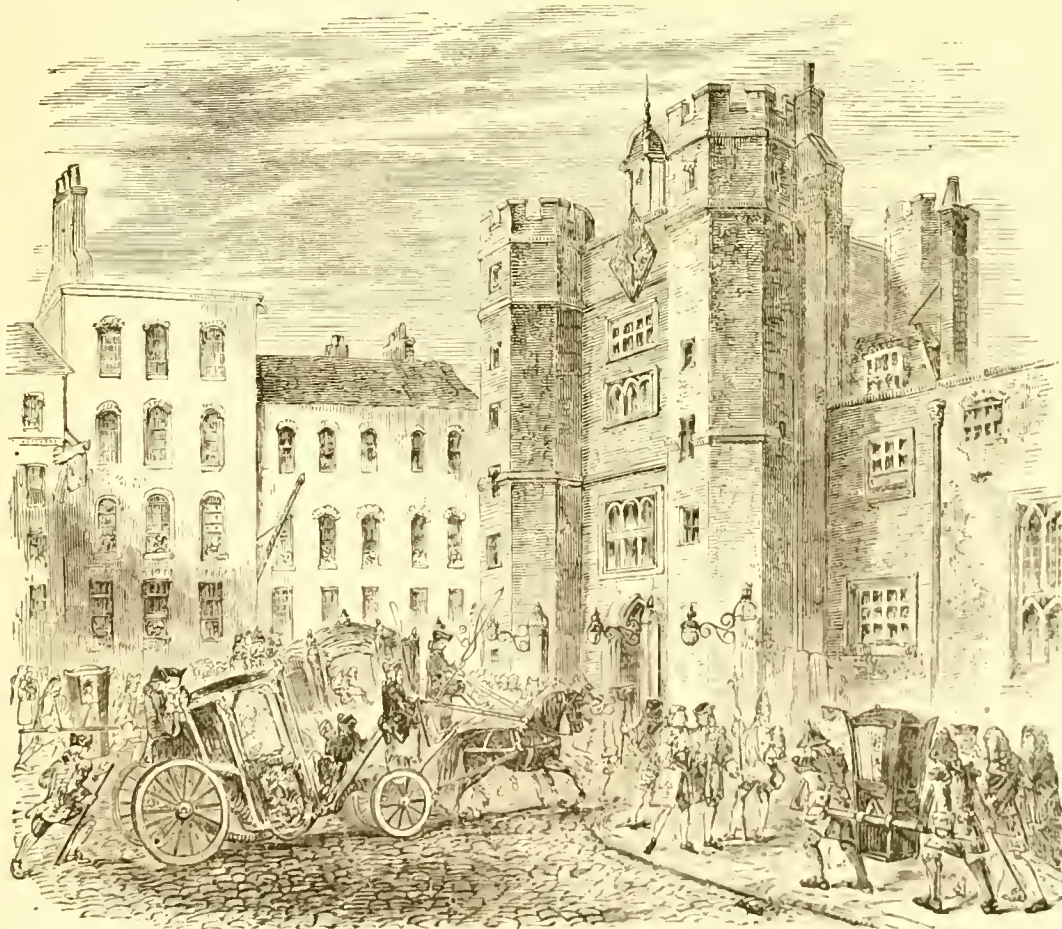
ST. JAMES' PALACE.

IN the picture contained on this page we have a view of St. James' Palace in the reign of Queen Anne. It was at that time the London residence of the royal family.

It is rather an inelegant and inconvenient structure, when compared with more modern buildings that stand near it. It

Palace is now only used for levees and drawing-rooms, and for the mustering and review of the household troops.

The scene portrayed in the engraving is probably an occasion of a levee. Here we see the old-fashioned cabriolet, with liveried driver and footman and servants in livery hurrying to



stands on the site of an ancient hospital for female lepers that was built in 1100. The hospital was torn down by order of Henry VIII. in 1530 and St. James' Palace was finished in 1536. It was made a royal residence after the destruction of Whitehall Palace by fire in 1698. Buckingham Palace is now occupied by the royal household. It has been since 1847, and St. James'

and fro. We also see here another curious kind of conveyance, the Sedan chair, that used to be so common in England and other parts of Europe.

A Sedan chair is a portable covered vehicle suitable for carrying one person in. It is borne upon two poles that project in front and behind of it, and between which the two servants

walk to carry it. The name is derived from the town of Sedan in France where this kind of conveyance is said to have been invented. They were first introduced into England in 1581 but did not come into general use until 1634. They were frequently gorgeous affairs, and well adapted for the transport of persons in full dress. We read that the Princess Amelia went from London to Bath in a Sedan chair in 1728; also that that royal favorite and counselor, the Duke of Buckingham, brought considerable odium upon himself by his extravagant use of the sedan chair during the reign of James I, as the people claimed that he was using his fellow countrymen to do the work of beasts. In some parts of Europe it was the most common mode of public conveyance for the well-to-do classes for a great many years, and not only were they used as public vehicles, but wealthy persons had their private sedan chairs. With the more general introduction of vehicles drawn by horses, the sedan chair gradually went out of date, until now it is seldom used except for transporting sick persons short distances.

PROPHECY FULFILLING.

BY JOHN NICHOLSON.

(Concluded.)

A GREAT many passages could be quoted from the predictions of the prophets among the inhabitants of this continent, which speak plainly about the restoration of their descendants, the Lamanites, to the true faith of the gospel of Christ, from which, however, we will now select but one, the 12th par. of the 12th chap. of the 2nd Book of Nephi, Book of Mormon, page 108, which reads thus: "And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a white and delightsome people."

It will be observed that the words that are written in the Book of Mormon were to be carried to the remnant of the ancient people, in other words the Indians, or Lamanites, and from what I have already written it must appear plain that the Lord inspired His servant Brigham to tell certain Elders of the Church to prepare to carry the gospel to the aborigines of Central and South America, and that Gonzales was led by His all-wise providence to this City that those same Elders might the more effectually fulfill the prediction of the ancient prophet, by having the words of the book translated and printed in a language which many of them could understand, for a portion of the Book of Mormon was printed last year, at the *Deseret News* office, in the Spanish language, and a large number of copies of the translation placed in the hands of the missionaries called to carry the gospel into Central America, on which mission they started last fall. The names of those missionaries are Daniel W. Jones, J. Z. Stewart, Helaman Pratt, R. H. Smith, A. M. Tenney and Anthony Ivins.

You can see, therefore, how literally and yet how simply the Lord frequently fulfills the predictions of His prophets and Apostles. And it must be gladdening to the heart of every true Latter-day Saint to see the declarations of His ancient and modern servants coming to pass, for the work among the Lamanites still goes on. The good seed has been sown and it will spread and increase, never more to be uprooted, any more than the Church and Kingdom of God will ever be banished from the earth. Those whose minds are blinded with the things of the world may not be able to see the marvelous hand of God, but it is nevertheless operating, and, my young readers, it is my earnest conviction that should you, who are in your youth, live out the allotted age of man you will see the most remarkable events that have ever taken place since the world was made.

Besides the mission of Elder Jones and company, the readers of the INSTRUCTOR have probably heard a good deal about the large numbers of Indians that have been baptized within the last year and a half in the western part of the Territory, as stated in former articles, also in the north and north-west, and south, the number who have come forward and offered themselves for that purpose being now probably in the vicinity of 2,000, a remarkable increase in so short a time, especially when we consider the condition of the Lamanites. You will also remember the excitement that was created last summer in the vicinity of Corinne, where Elder George W. Hill had a large number of them under his care, teaching them to farm. The enemies of the work of God got up a lying report that the "Mormons" were inciting the Indians to make a raid on the town of Corinne, kill the inhabitants and destroy the place, and made this the excuse for sending troops to the locality where the Indians were settled and driving them from their farm; and a similar false report was got up about the Indians who had forsaken their idle and wandering habits and taken to farming in the western part of the Territory. It is gratifying to learn, however, that this trick of the enemies of the Church, incited by Satan, has failed of accomplishing the object the parties who figured in it desired, for the Indians are still inclining to the arts of peace and industry, and they continue to come forward and demand baptism at the hands of the Elders.

Lately a Moquis chief, named Toby, and his wife have been baptized; also a number of the Navajoes, and some of the latter, being impressed with the spirit of reformation, brought a couple of oxen to the brethren located there, stating that the animals had been stolen from the "Mormons", and they now considered it wrong to steal and wished to return the property to the owner.

It is not only the act of being baptized that fulfills the predictions of the ancient prophets regarding the Lamanites, but they possess a spirit that causes them to stop the shedding of blood, stealing, idleness and other wrongs, and reform in their lives, thus showing that their scales of darkness begin to fall from their eyes, and all good Saints should rejoice when they see these prophecies fulfilling, for they indicate that their redemption is nigh at hand.

ISAAC WALTON wrote as follows: "He that loses his conscience has nothing left that is worth keeping. Therefore be sure you look to that. And in the next place look to your health; and if you have it, praise God, and value it next to a good conscience: for health is the second blessing that we mortals are capable of enjoying, a blessing that money cannot buy, therefore value it, and be thankful for it."

Old America.

BY G. M. O.

ANCIENT PERU.

(Continued.)

EIGHT habitable and considerable islands are clustered in Lake Titicaca. Of these, the largest, called Titicaca, bare and rugged in appearance, some six miles long and from three to four miles in width, is called the sacred island of Peru. Here, according to tradition, Manco Capac and his sister-wife, Mama Oella, the children of the sun, commenced to instruct the savage tribes surrounding their peculiar religion and the arts of civilization. Upon this island, the birthplace of the Incas, are still remaining ruins and other vestiges of the ancient inhabitants. These ruins consist of remains of a temple of the sun, a convent of priests, and a royal palace. The site of the palace is beautifully situated on a terraced hill, protected with facings of stone and overlooking the lake. Mr. Squires describes the building as rectangular in form, fifty-one by forty-four feet, and two stories high. He says: "The front on the lake is ornamented or relieved on the lower story by four high niches, the two central ones being doorways. On each side are three niches, the central one forming a doorway. It is divided into twelve small rooms, of varying sizes, and connected with each other in a manner which can only be made intelligible by reference to the plan. There are altogether four sets of rooms, two groups of two each. These rooms are about thirteen feet high, their wall inclining slightly inward, while their ceiling is formed by flat overlapping stones, laid with great regularity. Every room has its niches, some small and plain, others large and elaborate. The inner as well as the exterior walls were stuccoed with a fine, tenacious clay, possibly mixed with some adhesive substance and painted. Some patches of this stucco still remain, and indicate that the building was originally yellow, while the inner parts and mouldings of the doorways and niches were of different shades of red. The second story does not at all correspond with the first. Its entrance is at the rear on a level with a terrace extending back to the hill, and spreading out in a noble walk, faced with a niched wall, and supporting some minor buildings, or 'summer houses,' now greatly ruined. It appears to have had no direct connection with the ground story by stairs or otherwise. The rooms, which are also more or less ornamented with niches, are separated by walls much less massive than those below, and do not seem to have been arched as those are, but to have been roofed with thatch, as were most of the structures of the Incas. The central part of the front of the second story was not enclosed, although probably roofed, but formed an esplanade twenty-two feet long and ten broad, flanked by rooms opening on it. Two niches raised just enough to afford easy seats appear in the wall at the back of the esplanade, whence may be commanded one of the finest and most extensive views in the world."

The island of Titicaca was consecrated to the sun and directly opposite the ruined palace just described is the island of Coati, consecrated to the moon. On this island stands the famous palace of the virgins of the sun, built around two altars or shrines, dedicated respectively to the sun and moon. These buildings are still in a remarkable state of preservation. The island of Soto was the resort of the Incas as a place of fasting and humiliation. It was called the Isle of Penitence. Many

remains of ancient architecture are found on this island. The peninsula of Copacabana not far distant was in ancient times no less a sanctified place than it is at present. The idol that gave it fame and lent to it its sanctity was, according to the chroniclers, made of beautiful blue stone, representing the human face. It was buried by the natives on the arrival of the Spaniards, but was afterwards disinterred by the latter and broken into pieces. The word Copacabana signifies "a precious stone from which one may see, or which gives vision." But little remains of the temples of which early writers speak as being located at this place can now be found. At Acora, three days' journey from Copacabana, covering a great plain, are found rude monuments, circles and squares of unwrought stones planted upright in the ground and sometimes sustaining others overlapping them, forming chambers. They are said to be in character and appearance almost identical with the "cromlechs" of Europe. From the numerous "chulpas" or buried towns found here and in the vicinity Mr. Squires infers that these ruins were sepulchral in origin. "Chulpa" is the Aymara word for tomb. A description of one by Mr. S. will illustrate the general character of all:

"It is seventeen feet square and twenty-four feet high, and rises from a platform of cut stones twenty-two feet on each side, and raised a foot above the ground. Three feet below its top is a projection or cornice, two feet deep, projecting about a foot on every side, forming a severe but effective ornament or finish to the structure. There is a square opening eighteen inches high and broad in the eastern face on a level with the platform. Crawling into this with difficulty, for it was obstructed with rubbish, I found myself in a vault or chamber eleven feet square and thirteen feet high, the sides of which rise vertically to the height of eight feet, where the stones begin to overlap, forming a kind of pointed arch. At the height of three feet from the floor of the vault is a niche three feet and a half high and eighteen inches deep, with sides inclining towards each other at the top. The entrance is immediately under one of these niches. I found nothing in this dark vault except some human bones, fragments of pottery, and the gnawed bones of animals dragged here probably by dogs, for whom this had evidently been a favorite retreat."

The same author says: "These chulpas are common in the Titicaca region, usually standing in groups of from twenty to a hundred, and almost invariably occupying some rocky ridge or spur of the hills and mountains, or some rugged eminence in the plain. Occasionally they occur singly or in pairs. There is hardly a view to be had in the habitable districts around the head of the lake in which one or more groups do not appear."

The lake of Unayo near Titicaca is famous as the rendezvous of the powerful chiefs of the Collao before their subjugation by the Incas. Here was situated their capital city Hatun-Colla. On the peninsula of Sillustani is a group of the best built burial towers in Peru. Here the Incas built an edifice, probably religious, the ruins of which are now called the house of the sun. Some of the "cromlechs" at this place are more elaborate than those of Acora. One consists of a circle of upright stones, one hundred and twenty-four feet in diameter, with an opening five feet wide on the east. It encloses two larger upright stones, at one third of the diameter of the circle apart. Outside of the upright stones are broad stones lying flat, having grooves three inches deep cut in them, forming a platform four and a half feet broad. The adjoining edges of these stones are on radii of the circle. Mr. Squires says, "Here we find quadrangles defined by great unheaven stones, worn and frayed by time, and having every evidence of the

highest antiquity, side by side with other squares of similar plan, but defined by massive stones cut with much elaboration as if they were the works of later and more advanced generations, which, however, still preserve the notions of their ancestors, bringing only greater skill to the construction of their monuments. Every student of antiquity will recognize as true that the square was often associated with the circle in solar symbolism, and in the worship which seems to have been, throughout the world, the earliest adopted by its inhabitants."

Tradition affirms that part of the area now covered by the bay back of the peninsula of Sillustani was the site of the city of Hatun-Colla. Mr. S. says: "Certain it is that walls as if of buildings may be discerned beneath the water and here and there projecting above it."

RUNNING AWAY FROM HOME.

BY C. R. SAVAGE.

CHAPTER VI.

"**F**IRE away, gents! Ha'-penny a shot! Forty in the bull's eye!" shouts a man with a large board and a pile of hazel nuts. A small gun, with an arrow, fired by a percussion cap, is provided for the sportsman to shoot at the mark with, and he gets the usual return—less than his money's worth. A small ring in the central part of the board indicates forty nuts; just outside of it, ten. Once in ten times the sport hits the central ring.

"Pickled winkles—ha'-penny a plate!" squeals out an old woman, as she displays to the public her stock in trade, consisting of "winkles," or periwinkles, small shell fishes, very much like snails.

"Now then, gentleman," says the well dressed, flashy describer of the merits of a great menagerie in huge yellow-painted dens, "walk up, and see Wombwell's menagerie of wild and trained animals! All that you see on the canvas on the outside, you will see on the inside, and alive—alive! Enquire of the thousands who have visited this exhibition as to its merits! Let me enquire of this old lady descending the steps as to how she likes it. Madam, do you like the show?"

The old lady, who has a squeaky voice, replies, "I think it is all stuff and nonsense, and not worth the money."

"There," says the showman, "the old lady says it is worth double the money!"

This is a fair specimen of the sharp practice connected with exhibitions of this class that has not entirely died out yet.

The wild animals pictured on the canvas, engaged in the pleasant occupation of tearing each other to pieces, prove very tame when inspected on the inside of the pavilion. They slink into corners with a dejected air, and are sad commentaries on the wonderful specimens so eloquently described by the "touter," as the professionals call the gentleman who does the talking.

A fine brass band generally accompanies this kind of a show, and proves a great attraction. The musicians we saw at the "Brown Jug" are working away on the platform of a theatre. This affair is the chief attraction. It is a huge tent, square, with an elevated platform about six feet high in front. Previous to each performance the actors, male and female, go through a lot of silly nonsense under the direction of a clown and get the crowd around them. This effort is given out as a faint idea of the immense attraction within and as fast as the tent is filled tragedy, comedy and drama are run through in

twenty minutes, with plenty of shooting and killing to create a sensation. The plays have high sounding names, such as, "The Bandits of the Appennines," "Retribution, or a Tale of Blood" "Varney the Vampire," "Jack Sheppard" etc., which are announced on signs on the outside, painted in glaring red letters. Each day's programme is different. The stock company is made up of third class actors and supernumeraries from some of the large theatres in the cities. They are generally of the class that have theatres on the brain, and, not possessing the talents to rise where greater excellence is found, hang on the vain hope of becoming stars some day. Stage popularity feeds some minds, but a poor, worn-out actor is the worst off of any actor I ever saw. The actors composing the company who help the make up of the gaff are profligates, with large flashy watch chains and loud style, thinking themselves Forrests and Macreadys in embryo. They strut and put on airs like peacocks. The women appear sadly at a disadvantage on a cold day, dressed in tights; in fact, the life of a strolling player is a dog's life, with very little comfort and recompense for the hardships they are called upon to undergo.

We paid "tuppence" and ascended the platform. The touter with a long whip in hand was doing the polite to the ladies who were patronizing the show. All around us was a sea of gaping faces, some in ecstasies of laughter over the jokes of the clown, others listening to the talk of a rival show. Working men and their wives were there, gamblers, sharpers, pickpockets, frauds of every kind, thieves, drunkards and all the elements that go to make up the lower classes of society.

After the crowd had assembled and the theatre was filled, we took seats inside. The seats were rickety and unsafe like those of a traveling circus.

The musicians who were making all the noise they could outside, now appeared inside and took their fiddles.

Tinkle, tinkle, goes the bell. Enter first heavy villain, who struts across the stage calling for some other villain to engage in mortal combat. Three up and three down with the big swords and the first villain falls to rise—again, twenty minutes after. A lady now appears, and with lively screams makes things hot for the murderer who is seized by a band of friends of the dead hero, who decide that he must swing for the killing of hero number two. A rope is affixed to a hook on the villain's back concealed amid the ruffles and he is quickly out of sight, amid the thundering plaudits of the audience. One by one the characters are disposed of by poison, shooting, stabbing and hanging, until the persecuted hero of the play appears in a blaze of Dutch metal; and the curtain goes down on the first piece.

An extravaganza next follows. Enter clown with a doll baby, who goes through all the motions incident to dressing and washing a little baby. Harlequin now appears, and claims said baby. A mimic quarrel takes place. Harlequin now grabs the feet of the baby, the clown holds on to the head. They both pull on the India rubber baby until it is stretched out across the stage by means of India rubber attachments. Columbine, the supposed mother, now enters, and claims the baby, they do not relinquish it, when she chops the baby in halves, and the difficulty is settled. This takes with the boys immensely. A comic song by the clown next follows; the whole concludes with a screaming farce, made as ridiculous as possible.

During the performance of the farce the clown and pantaloons go outside and begin some more nonsense, the "touter" draws attention to the applause incident to the performance; and, as the delighted audience pour out, dilates upon the great

patronage the show is meeting with. Then the musicians sound the "hew-gag" and beat the tom-john, in other words, the Chinese gong, and a big pair of cymbals. A deafening noise is the result, all got up to draw away the attention from other shows; whose attaches are trying to see which can make the most noise.

The gaff just described is one of the best kind, and some effort to keep up a kind of respectable appearance is made. The charge for admission is threepence, but the "penny gaff" is less pretentious, the jokes are broader, the language coarser, in some cases decidedly bad and demoralizing, the least respectable of human beings congregate in such dens, and I am very thankful that such shows have had their day.

Alongside of the gaff was a peepshow with well painted battle scenes on the outside, illustrating the war between England and China. One of the pictures represented a huge cannon planted at the end of the street, and the cannon balls were knocking off the heads of the "Celestials" by the score. Of course the British had the best of the fight, it wouldn't pay to show defeat to the British flag. The proprietor had a ready tongue, and described in glowing terms the charge of the infantry on the Chinese heathen, and their rout and capture by the brave red coats. His language went generally as follows: "Walk in gents! Clear the road there boys for the ladies! This magnificent exhibition is now open! A grand panorama of the war in China, costing thousands of pounds to paint, by the finest living artists, occupying nearly three years of their life, and all for one penny! Glorious charge of the British at Canton, where 50,000 Chinese were killed in one battle, and only twenty of the British troops slain! Admission only one penny—children please stand on the upper steps, wipe your noses, and don't breathe on the glass!" When all the glasses were occupied, he drew a curtain upon them, and proceeded to dilate upon other pictures in the same strain. Next to the peep-show the learned pig and fat woman show came. The burly proprietor would stand on the outside with a large serpent entwined around his body (of course the poison sac had been extracted from its mouth), and there he would stand defying the poison of serpents and claiming for himself the power to charm them into obedience. Side by side with the fat woman was a conjuror extracting eggs from sacks that he appeared to beat on all sides. He also pretended to produce living pigeons from boiling pots, etc.

We were getting satiated with sights, and like genuine boys forgot the coming morrow. By the time we had seen the foregoing, our little stock of money was nearly all gone, and we began to wonder what we should do next. Should we return to the tramp? No! We concluded to strike out from the town by the turnpike road to Portsmouth and take our chances.

With a sigh of regret at leaving the excitements of the fair, we hunted our bundles, and with sad and lonely hearts, struck out for new scenes and adventures, the recital of which must be reserved for chapter seven.

LABOR.

BY ROLLO.

"FROM the foundation of the world there has been a tendency to look down upon labor, and those who live by it, with contempt, as though it were something mean or ignoble."

The truth of the above paragraph is verified every day. The millionaire's daughter, riding along in her elegant carriage, bedecked with rare jewels and fine clothes, and with liveried

driver and footman at her command, looks down with supreme contempt and disdain upon the poor factory girls, who are hurrying to their work, as if they were of the very lowest dregs of the earth; when, if monetary circumstances had been different, they too, might have shone in the halls of royalty with no less grace than the one who scorns them. And it is the same with the other sex. Still there is no earthly reason why it should be so, for labor, instead of being a curse, is one of the greatest blessings that ever was bestowed upon the human race, and the laboring man is as great as the people who dress in "purple and fine linen," and look down with such disdain upon the laboring classes. What was it that furnished them with the money of which they are so vain? It was labor. And it is the working man, perhaps, that keeps up their treasury now.

There is nothing ignoble about labor. The Creator of the world did not disdain to labor. Our Savior when upon the earth did not think labor degrading for him to engage in. Whatever we see, on the earth or elsewhere, is the product of labor. Without labor, ours would be a most miserable existence, for the comforts that we enjoy, that make life so agreeable, are all the results of labor. What raised the first log hut; then the cottage, and lastly the palace? What made the clothes which shelter us from the heat of summer, and the cold blasts of winter? What is it that makes the books we have? What is it that carried on the great "Art Preservative," since its first obscure invention? What was it that started on the track the first little locomotive, that opened up the way for the grim iron monsters that have followed? What took the hint from the split walnut shell which some boy floated on the brook, and set on the flood first the boat, and then the ship? And what has scattered these "water-walking ships" over all the oceans of the world, and filled them with the produce of all lands, and machinery of the profoundest inventions? Labor. Labor has done all this and more.

Take, for example, our beautiful little Territory. Labor, in a little over a quarter of a century, has transformed the once barren wastes of Utah, into a rich and prosperous country. It has raised from the ground agricultural products to a vast amount, and has wrested the precious metals from the mines to the extent of millions of dollars.

There are a great many persons who are continually complaining what a hard lot they have to bear, and frequently wish (and very naturally) that they were rich, so that they would not have to labor for a living. But the richest man on the face of the earth is not exempt from labor of some kind. It is not wielding the pick and shovel, but it is taking care that his servants do not rob him or cheat him out of his property.

And while, perhaps, the merchant prince is driving fast horses and faring sumptuously, he is mentally laboring and wondering if the heavy stock of costly goods he bought last fall will not all be left on his hands and prove a "dead loss" to him. Or, may be, he is trying to think where he can borrow the large amount of money which he must have—if only for a month—or else his descent to bankruptcy will be inevitable.

Our readers should remember that no man is free from cares and labor, and that—

If every man's internal care
Were written on his brow,
How many would our pity share
That raise our envy now?

The fatal secret once revealed,
Of every aching breast,
Would show that only while concealed,
Their lot appears the best."

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, MARCH 15, 1876.

EDITORIAL THOUGHTS.

FOR nearly twenty-six years the people of Utah have lived in Territorial bondage. Young men who came here before they were quite of age have married, have had children, and those children have grown to manhood and womanhood and in their turn had children, and yet they have never had the privilege of voting for a President of the United States, for a governor or judge of the Territory, or had any more voice in the selection of these officers than if they were in Russia instead of the United States. For three generations they have been deprived of these rights, and the third generation is now growing up in this kind of serfdom. We have had the privilege of electing members of the Legislative Assembly; but they never have been able to pass a bill and make it a law without the approval of the governor. No matter how necessary the law might be, or how anxious they might be to pass it, the governor has had the absolute power to veto it, to say that it should not be law. He has had more power in this respect than the thirty-nine members of the Assembly chosen by the people. He has had more power in Utah than Queen Victoria has in Great Britain. She cannot veto the laws passed by parliament. Her grandfather, George III., against whom the thirteen colonies rebelled, did not have as much power in the small colonies of Rhode Island and Connecticut as the governor of Utah has in this Territory. He did not have as much power in those two colonies as General Grant has in Utah. General Grant has the power to choose governors for Utah. He can change them as often as he likes, and we cannot prevent him. If a governor suits us, he can remove him. If a man be objectionable to us, he can appoint him. But George III. could not do this in Rhode Island and Connecticut, even when the people who lived there acknowledged him as their king. The people chose their governors; the king's approval of their choice, however, was reserved. In those two colonies neither the king nor the governor were able to negative laws passed by the Assemblies.

This was not the case in the other colonies. The king could annul their laws by his veto. Hence in the Declaration of Independence, made by the thirteen colonies one hundred years ago the 4th of next July the King was complained of for having refused his assent to laws the most wholesome and necessary to the public good. Just such a complaint as can be truthfully made against some of the governors of Utah. They have vetoed many good laws. But there was one advantage which the colonies had over their governors that we do not have over ours—they paid them their salaries. When governors are dependent for their salaries upon the people, they are likely to show them more respect than if they drew their pay, as ours now do, from the parent government. The colonists made the governors feel their power upon this point. They thought it better not to give them fixed salaries, but dependent upon annual grants. The amount of the salary was regulated from year to

year; by a consideration of the merits of the officer, as well as the opulence of the province. The governors could easily obtain from the ministry who appointed them instructions to demand peremptorily a large, settled and permanent support; but the Assemblies did not regard these instructions. Of course, the refusal or neglect to comply with them created much feeling and gave rise to many complaints. But the colonists were firm. They saw their power, and they felt bound to keep it. Hence, we find in the writings of the period, strong complaints upon this subject from the governors: they deplored "the tendency of American legislatures to independence," and their unwarrantable presumption "in declaring their own rights and privileges;" their ambitious efforts "to wrest the administration from the King's officers," by refusing fixed salaries, and compelling the respective governors to come to terms every year in order to obtain the means necessary for their support. Parliament was urged them, as Congress is urged now in regard to Utah, to do something to change all this. It was told that while the governor was so absolutely dependent on the Assembly, order could not possibly be restored in the colonies. The governors urged, and the Board of Trade urged, that Parliament should make the royal officers less dependent on the Assemblies, and that a revenue should be raised with which to fix settled salaries on governors.

But the representatives could not be moved from their position. They adhered with tenacity to the resolve not to yield up their power in respect to the money. They said that "governors are generally entire strangers to the people they are sent to govern; . . . they seldom regard the welfare of the people, otherwise than as they can make it subservient to their own particular interest; and, as they know the time of their continuance in their governments to be uncertain, all methods are used, and all agencies set to work, to raise estates to themselves. Should the public moneys be left to their disposition what can be expected but the grossest misapplication, under various pretences, which will never be wanting?"

It is said that history repeats itself. This language which the colonists used to describe their governors would apply to many governors of Territories in these days. They are sent out to Utah and other Territories as royal governors were sent out to the colonies from England. America, before the revolution, was really a sort of hospital for Great Britain for its decayed members of Parliament and abandoned and broken down courtiers. They were frequently "men of broken fortunes, dissolute and ignorant; too vile to be employed near home." The Territories now stand in the same relation in this respect to the Federal government that the American colonies did to Great Britain. Men of the same kind are sent out here that were sent from the mother country to America. Of those officers it was said, "their conduct was sure to provoke jealous distrust, and to justify perpetual opposition." And the same may be said of many officers whom come to Utah.

Why do we write on this subject for the JUVENILE INSTRUCTOR? Because we wish the children of this Territory to understand their rights. Is it right that generation after generation should grow up in Utah without the power to vote for their principal officers? Is it right that others, no better than they, should select their officers for them, appoint and remove them at pleasure and dictate their affairs for them? Is it right that men who are strangers to them should be sent here from other parts of the nation to be their governors? Is it right that men thus sent should have the power to veto the acts of the Legislative Assembly, to say that one provision shall be the law and that another shall not be? No; none of these things is right.

Then why is this course adopted? Because it is a system that has gradually grown up in the nation. It was never expected that people would be kept under a Territorial form of government as long we have been. Upwards of twenty states, which either joined the Union in the beginning or have since been admitted, had not as large a population at that time as Utah has now. In 1771, five years before the signing of the Declaration of Independence, New York, which is now the great empire State of the Union, had a population of only 163,337; very few more than Utah has to-day. It is a great wrong to keep a people as numerous as we are in such a position as that we now occupy. It is not in accordance with the principles upon which the government was founded. The Declaration of Independence expressly says that all men are created equal; and, further, that governments derive their just powers from the consent of the governed. Under a territorial form of government men are not treated as the equals of their fellow citizens in the States, neither does that form of government derive its just powers from the consent of the people who reside under it. Utah should receive more consideration from the hands of the nation than to be treated as she is. Her settlement was a fearless protest against that worst form of oppression, religious persecution, and every true American should sympathize with her people in their endeavor to secure a full measure of freedom. But it is a strange fact that the representatives of this nation appear as reluctant to grant to others the rights for which their fathers fought, as if the war of independence had never been fought. They denounce Great Britain, and very properly too, for seeking to keep the colonies in subjection; and in this centennial year the nation is reminded of the struggles of its founders for freedom. Yet within our own borders are a number of Territories, whose people are deprived of many of the rights of self-government, and Utah especially so, for her rights have been curtailed more than any other of the Territories, though she exceeds each in population and the qualifications which constitute a State.

HAPPINESS.—There are two ways of being happy,—we may either diminish our wants, or augment our means—either will do—the result is the same; and it is for each man to decide for himself, and do that which happens to be the easiest. If you are idle, or sick, or poor, however hard it may be to diminish your wants, it will be harder to augment your means. If you are active and prosperous, or young, or in good health, it may be easier for you to augment your means than to diminish your wants. But if you are wise, you will do both at the same time, young or old, rich or poor, sick or well; and if you are very wise, you will do both in such a way as to augment the general happiness of society.

As honest death is better than a dishonest life.

THE INTERNATIONAL EXHIBITION.

WE intend giving our readers views of the principal buildings erected at Philadelphia for the Centennial Exhibition; and such information as will enable them to understand the nature of the proceedings during the forthcoming exhibition of the anniversary of American Independence.

In 1872 the site of the exhibition was arranged; and provision was made for obtaining preliminary places for buildings to cover about fifty acres of floor space, eight acres more than was provided at Vienna, and nearly twenty acres more than at the Paris exposition.

On the 4th of July 1873 the grounds set apart for the purposes of the exhibition were transferred from the Fairmount Park commission to the centennial commission, since which time great efforts have been made to ensure the success of this great national enterprise.

The following is a list of structures, illustrations and detailed descriptions of which will be given from time to time. Main Exhibition Building, 1876 x 360 feet; Machinery Building, 1420 feet by 330 feet, with an annex of 208 feet x 210 feet; Memorial Hall, 365 feet x 210 feet; Agricultural Building, 820

feet x 125 feet; Horticultural Building, 383 feet x 193 feet; Government Building, covering over two acres; the Women's Pavilion, covering one acre, and the handsomest of the temporary structures, with the exception of the Agricultural Hall; the Judges' Hall, an ornate two-story structure; besides several buildings intended for the headquarters of the representatives of different States and foreign governments. The entire number of buildings on the Exhibition grounds will be not far from 250. The area covered by the first five buildings above named is fifty acres—space ample, it was thought, for all purposes, but so far below the actual amount applied for, that expensive additions have to be made to receive the overflow.

The Main Exhibition Building and Machinery Buildings are in one extended line, together forming an exhibition such as the world has never seen upon a like scale of magnitude. The art gallery is distinct from but adjacent to the main building. The Horticultural Hall and Agricultural Buildings are still further removed but conveniently situated for the visitor. The Women's Pavilion the U. S. Government Buildings and those of the States and foreign governments are all accessible, within an easy distance.

(To be Continued.)

HONESTY.—Put it out of the power of truth to give you an ill character; and if anybody reports you not to be an honest man, let your practice give him the lie; and to make all sure, you should resolve to live no longer that you can live honestly; for it is better to be nothing than a knave.



A Trip to Our Antipodes.

BY HUGH KNOUGH.

CHAPTER VI.

WELL, juveniles, I think the last person we were talking about was King Kalakaua of the Hawaiian Kingdom. No doubt you think that such a royal personage must have lots of soldiers or an army and navy to protect his royal person; but in this you are mistaken, for this "king of the isles" has no navy, and but a small, very small indeed, army of soldiers, numbering some eighty men, who act as his body guard. The fact is, the king has nothing to fear from enemies, for he has no near neighbors, and Great Britain and the United States protect him and his subjects from foreign invasion.

The next thing to consider is, what do the Sandwich Islands produce. Wheat and corn grow well on the uplands, and coffee, sugar, cotton, tobacco, cacao, arrowroot, mulberries and the taro, or bread fruit, together with all tropical fruits are grown in abundance. Cattle and logs are raised in considerable quantities for home consumption, as also to export. In the year 1852 the exports; that is, the produce sent out of the country, beyond what was required for home consumption, amounted in value to \$250,000. Whale ships formerly visited the islands for the purpose of refitting, etc., and, as I have before said, caused business to be very lively during their stay. In the year 1858 no less than five hundred and twenty eight whale ships visited these islands, but since that time the number of ships calling has decreased every year, so that last year (1875) only nine whalers visited the islands. The reason of this is that they prefer San Francisco and other places as fitting-out ports.

Although these islands no longer enjoy the benefits of the whaling business, other marine business has greatly increased with them, for last year the total value of exports amounted to a little over two millions of dollars. Ships, both steam and sailing, call here on their voyages to different parts of the world: in fact, it is like a great "half-way-house" on the ocean road. One hundred and thirty-one merchant ships called here last year.

Undoubtedly the great standard product of the Sandwich Islands is sugar. The climate and soil are admirably adapted for the growth of this staple article, and its production is one of the great mainstays of the inhabitants. But there is one great drawback to its successful production, and that is, want of labor. The government has imported large numbers of Chinese, and is making contracts for more shipments, but the Celestials, as soon as their term of service expires, prefer their favorite and more independent and profitable labor of

rice culture. Last year over 2,000,000 pounds of this grain was produced to export, all of which was sent to the Pacific coast.

The estimated crop of sugar for this year (1876) is calculated at about 13,000 tons.

For a few years past the cultivation of wool has steadily increased. Last year nearly half a million pounds of this product was exported, and the clip promises to increase every year.

Coffee is chiefly cultivated by the natives, as it requires but little exertion to attend to the trees. There are large tracts of land, now running to waste, admirably adapted to the culture of this berry, and all that is required is labor and capital to make this one of the leading products of the islands. It is estimated that 165,677 pounds of coffee was exported from Hawaii last year.

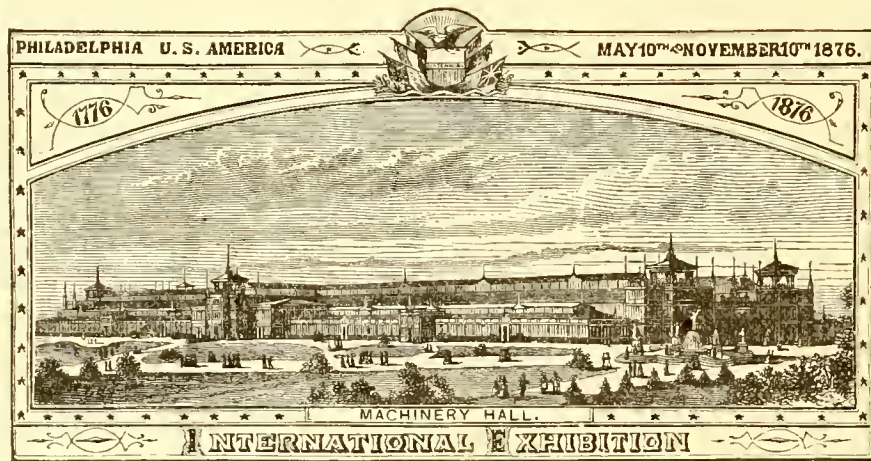
There is certainly something remarkable about the changes that have taken place for better and for worse in these islands during the past twenty-five years; particularly for worse, but to foretell the future of them correctly is a difficult matter. The Kanakas, or natives, as a rule, are inclined to be indolent, and besides they are fast dying out; so that large companies of Chinese have to be imported, and they again will only work at the easiest and most remunerative employment. The commerce is carried on by Americans, German-Americans and a few English. These, in a few years, will make a medley race of people; but whether this mixture of races will prove beneficial is yet to be

solved. The climate, soil and the position of the islands are favorable to making Hawaii an important spot on the highway of nations; but no permanent good can be gained without industry, morality and the fear and love of God.

Though it is the last subject that we speak of in regard to those islands, the work of the Latter-day Saints there, must be to all readers of the INSTRUCTOR the most interesting thing connected with them.

The first company of Latter-day Saint missionaries arrived at the Sandwich Islands in December, 1850. They were ten in number, and had been sent there by Elder C. C. Rich, who at that time, presided over the branch of the Church in California. Their names were Hiram Clark, Thomas Whittle, Henry W. Bigler, Thomas Morris, John Dixon, William Farrer, James Hawkins, Hiram Blackwell, James Keeler and George Q. Cannon.

An effort was first made to introduce the gospel among the white people residing on the islands, but the Elders met with such poor success in this, that half the company became discouraged and left the islands a few weeks after their arrival. The others continued to study the native language, and teach the principles of their religion to the people, with much difficulty for a while, and under very discouraging circumstances, but afterwards with great success; so much so, that hundreds were baptized within a very short time. Elder George Q.



Cannon made such rapid progress in learning the native dialect, that in a short time he was enabled to commence the work of translating the Book of Mormon into the Hawaiian language. This work was soon finished, and the book published, and distributed among the natives, which added additional impetus to the work of proselyting.

A great many Elders have been sent to those islands since the first, and the work of converting the natives and trying to reclaim them from their low and vicious habits has been prosecuted with vigor, until at the present time there are over 5,000 native Saints in good standing there.

In 1864 Elder George Nebecker and F. A. Hammond visited the islands with their families, for the purpose of purchasing, in connection with the Church, a plantation. They selected a tract of land at Laie, on the island of Oahu, and set to work, with the aid of the native brethren, in fencing erecting necessary buildings, and preparing for raising cane and manufacturing sugar on an extensive scale. The object was to form a colony of native Saints here, and open up a branch of industry for them that would afford them a means of subsistence, and at the same time enable them to form habits of industry, and overcome the vicious habits and inclinations that are tending to depopulate the islands of the native race. The laws of the country prohibit the emigration of the natives to other parts; and this seemed the only plan to reclaim them from the corroding influences and practices that have been introduced into their midst by foreigners who claim to be more enlightened than the poor natives of that country.

In the year 1866 a substantial meeting and school house was erected under Bro. Nebeker's supervision, on the plantation, and Sister Randall arrived from Salt Lake and was installed as teacher, which office she retains at the present time. She has a large school of native children, which do her great honor. There are at the present time six Elders from Utah laboring on the Sandwich Islands, preaching to the natives, and directing them in the cultivation of the plantation. The mission is presided over by Elder Alma L. Smith.

Bro. Nebeker brought the first native Saint to Salt Lake City in 1863—he the first ever allowed to leave the islands. Others have visited Utah since then, and there are two in Salt Lake City at the present time.

What's that you say, the ship starts too nigh for the Fiji Islands? All right, then we must pack up our goods, pay our board bills, and bid the beautiful isles of Hawaii adieu; once more to pitch and toss on the mighty ocean.

SELFISH MATTHEW.

There are a great many good children; yet once in a while we meet those who, we are sorry to say, do not belong to the class of those we love. Such a boy was Matthew.

You would not have given a fig to play with him. He had carpenters' tools, and books, and checkers, and chess, and drawing materials, and balls and kites, and ships, and skates, and snow-shovels, and sleds—oh! I could not tell you all he had.

Well, if you went on a Saturday afternoon to play with him, he would watch all these things as closely as a cat would a mouse; and if you went within reach of them, he would sing out, "D-o-n't; t-h-a-t-s m-i-n-e."

Of course it was not much fun to go and see him. You had to play every thing he wanted, or he would pout and say he would not play at all.

Then Matthew was such a baby! I love a brave boy. He would go screaming to his mother if he got a scratch, as if a

wild tiger were after him; and if you said anything to him about it, he would pout, and stick out his lips.

It was like drawing teeth to get him to go across the room to hand you a newspaper. He ought to have had a little world all to himself, he was so selfish.

When his mother was told of his faults, she would say, "Oh, he will outgrow them by-and-by."

I knew that his selfishness would grow as fast as he did; and that when he came to be a man, he would be unfeeling to the poor, and make hard bargains with them, and wring the last penny out of their threadbare pockets.

Oh, dear children, be generous. If you have but half an apple, give somebody a bite of it. Perhaps some child will say, "But I have not anything to give." That is a mistake; that boy or girl is not living, who has nothing to give. Give your sympathy; give pleasant words and beaming smiles, to the sad and weary hearted.

Correspondence.

YSLETA, NEW MEXICO,

March 13, 1876.

Editor Juvenile Instructor:

DEAR BROTHER: This town is situated on the west bank of the Rio Grande del Norte, twelve miles, south of the city of Albuquerque, and contains about two thousand five hundred people. It is entirely inhabited by the Pueblo Indians, and is the place where the chief of the nation lives, there being some eighteen other towns and villages, and, in all, about twenty five thousand inhabitants.

These people are very industrious and do a great deal of farming, raise a great quantity of fruit, and grapes, and make a vast amount of wine every fall. They also raise a great many animals such as sheep, cattle and horses, and some few hogs. They lay out their towns in small blocks with streets at right angles, with a small square in the centre. They build their houses after the Mexican style: all built of adobes, and about the same height. In the interior they are nicely whitewashed, and most of them have flashy calicos tacked up all around the walls about five feet high. There is a large seat all around the room with a woollen cushion on it and then covered with costly Navajo blankets. The floors are carpeted either with blankets or buffalo-ropes, making their houses present a very neat, tidy and welcome appearance.

The style in which the men dress is about half American and half Indian; they wear a common wool hat, a calico shirt, buckskin pants and leggins, and also moccasins, and, in winter, they wear a Navajo blanket. The women dress as they always did: they wear buckskin moccasins and leggins, and a short black skirt made from a Moquis blanket; also a black Moquis blanket around the shoulders and waist; and of late there is worn a kind of cape made of calico or domestic, which hangs down from the back of the neck over the black shawl. They are very polite in their manners. When they hand you a drink of water they always take off their hat while you are drinking, and when you meet them in the street they always salute you by touching their hats.

They have treated us very kindly, and wherever we (Bro. Ammon M. Tenney and myself) have borne our testimony they have received it, and all say they believe what we tell them is true. But they are bound down with Catholicism, and it will take a great deal to break the bonds of tyranny that bind them. Yet we do not despair, and hope by the help of God to do a good work.

Hoping you may be blessed in all your righteous efforts.

I remain Your Brother in the Gospel.

R. H. SMITH.

THE GOLDMAKERS' VILLAGE.

From Chambers' Miscellany.

(Continued.)

"O dear, dear!" exclaimed Brenzel. "The prince means to go to the *Lion*; I am not at home; and now he will put up at the *Eagle*;" So saying, he hurried homeward, running until he lost his breath, and getting the fine cane once more between his legs, so that he came down again with violence upon his already battered nose. Rising up, he hastened on, notwithstanding the pain, and found his part of the village quite deserted—no prince at the *Lion*—no prince at the *Eagle*; but his kitchen-maid came breathless to tell him: "All the people are down at the schoolmaster's waiting to see the prince." And there, sure enough, he found a crowd in front of Oswald's house. Presently, the door was opened, the prince appeared, walking between Oswald and Elizabeth, then kindly shook hands with them, stepped into his carriage, and was soon whirled away, leaving the spectators more than ever convinced that Oswald was a magician.

"Even great princes come to him for money," said one of the sages of Goldenthal when the adventure was talked over. "If I had his deep knowledge, do you think I would live here and keep school as he does? No; I would ride about like the prince, and have my kitchen full of good living, and my cellar full of wine. If I sold myself to Satan, it would be for something worth while."

Poverty, like riches, corrupts the heart; and there were some poor wretches in Goldenthal who, while they talked of Oswald's supposed arrangement with Satan, secretly wished that they could make as good a bargain.

The inhabitants of Goldenthal, as may be already judged, were ill instructed, and full of the prejudices belonging to a rude and primitive state of things. Never accustomed to observe the operation of natural causes, they readily traced all that was remarkable to something beyond nature—to magic, or the practice of unholy arts. That their neighbor Oswald, a discharged soldier, with means not above the common, should live in comfort, want for no money, and be visited by princes, was to their minds supernatural. The report spread by his mother-in-law added strength to this wild notion; and now it was a confirmed belief among many that he could derive his wealth only by an intercourse with evil spirits; perhaps, as has been already hinted, he had, like Dr. Faustus, sold himself body and soul to the great enemy of mankind.

Worked on by necessity, a number of the poorest men in Goldenthal, unknown to each other, began to cultivate Oswald's friendship. Seizing on favorable opportunities, they, one after the other, visited him privately, and hinted that they required his advice respecting their circumstances. They had evidently a mighty secret, which they longed to utter. At last one ventured to speak out, and said: "Oswald, you can make gold; teach me to do it. I am so poor, that I care for nothing, not even to see Beelzebub in proper person. I am, in short, ready to strike any bargain to get out of my poverty." Oswald was amazed at the folly and impiety of this confession. But for some time he hardly knew what to say to men so ignorant and vicious.

Having at length, after some time for deliberation, formed a scheme by which he might take advantage of the men's willingness to work out any plan he might suggest, he told them all

individually that he was prepared to teach them the art of goldmaking, and that for this purpose they must come to his house on a certain evening, a short time before midnight. All, as a matter of course, gladly promised to attend.

Accordingly, on the appointed night, the would-be goldmakers arrived at Oswald's house, each supposing himself a solitary visitor, and all were conducted into one room in entire darkness. Every one shuddered as he felt others near him, and all stood together in the darkness in breathless terror until the church clock struck twelve. Then suddenly the door was opened, and Oswald walked in arrayed in full military costume, with a feather in his cap, a sword at his side, and bearing two candles in his hands. He found thirty-two visitors present, all looking ashamed of their mutual recognition, and terrified at the appearance of one whom they believed to be closely allied with evil demons. But Oswald looked on them with a very serious face, and began to speak: "Look at me, unhappy men, and see who I am. I follow no black art. I am a worshiper of God. In God's way only is prosperity to be found. But you have been far out of that way. You have been drunken lazy wretches, cruel to your wives and children, and now you are in debt and misery. Will you let me help you? If you would be as rich as I am, do as I do!" So saying, he poured upon the table a heap of gold from a bag. The men all stared with dazzled eyes; their hearts beat and fluttered fearfully. Oswald continued: "You have come to learn how to make gold. I will teach you. But you must serve an apprenticeship of seven years and seven weeks. He who observes my lessons for that time, shall at the end have more gold to spare than you see now upon this table. But, I tell you, my rules will be hard to obey, unless you turn your hearts and become new men."

All the listeners, in anxious silence, stared on Oswald's face, as if he were their judge, just about to pronounce their doom.

"Now, hear my rules for goldmaking," said he, "to be kept for the space of seven years and seven weeks. If any of you will not observe these rules, let him depart." Not once moved from his place; so Oswald delivered the following rules for goldmaking:

- "1. You shall avoid all taverns, and regularly attend meeting.
- "2. You shall play no games with cards, and, dice, nor gamble in any way.
- "3. You shall use no oaths, nor lying and slanderous words.
- "4. Every day you shall have prayers in your families, and labor industriously.
- "5. You shall consume neither wine nor brandy, and be strictly temperate in everything, not even smoking tobacco.
- "6. You shall suffer no weeds to stand in your gardens, nor rubbish to lie in your houses.
- "7. You shall keep your own persons and those of your children clean and decent!

"By this last sign I shall know if you are faithful.—Now, if you will promise to observe these rules for the time mentioned, step forward and join hands with me."

One after another came forward and reached his arm over the pile of gold on the table, and clasped Oswald's hand, and said: "I will!" At length all the men present made the promise.

"Now," said Oswald, "go to your homes, and remember that you have entered into a confederacy for well-doing. We are all, henceforth, to be as one man in the cause. Each is to support the other. If any is weak, we will help him. Farewell."

In silence the men departed and sought their respective homes. None of them but was surprised at the unexpected turn which affairs had taken, and individually, they might have

rejected the plan pointed out for their acceptance; they were, however, pledged to each other, and shame, if nothing else, would keep them from breaking their promise. It is at least certain that one and all acted on Oswald's midnight injunction. Next morning, considerably advised by Oswald, they set about divers little reforms in and about their dwellings, also in their outward appearance.

"What is the matter? Is the prince coming again?" exclaimed the lame old village watchman as he went his round the next morning, and saw several men dressed more decently than was usual. Besides, there were other wonders in Goldenthal—washing, sweeping, and rubbing of windows, doorways, tables, and benches!

And this marvel did not suddenly die away; but from week to week new causes of wonder arose for all the Goldenthals who were not in the secret of the Goldmakers' confederacy. The taverns began to look deserted; the court for ninepins on Sunday echoed neither to rolling balls, curses, nor laughter; cards and dice lay almost undisturbed. Those who had been the most frequent visitors at the taverns, now employed their evenings with their wives and children, or in looking over their fields. The host of the *Eagle*, when he saw his benches almost empty on Sunday, nearly shed tears of vexation as he exclaimed: "Have all the people lost their senses? There must be some amendment of this—such a sad state of things must not be tolerated!" Brenzel, too, joined loudly in the complaint. Said he: "This is an infamous conspiracy against me!" The reformation in his parish attracted the attention even of the old parson, and he dated it all from the delivery of one of his longest sermons. Enraged that the parson should acknowledge the change of manners as an improvement, the two publicans almost entirely left their places in the church.

(To be Continued.)

SUNDAY LESSONS. FOR LITTLE LEARNERS.

THE HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON XXIX

Q.—About this time where did Joseph Smith go?

A.—He visited the family of Joseph Knight of Colesville, Broom Co., N. Y.

Q.—Were they professors of religion?

A.—Yes; they were Universalists.

Q.—While there, did Joseph hold meetings and preach to the people?

A.—Yes, several, while in that neighborhood.

Q.—What particular circumstance took place while he was there?

A.—Newel Knight, son of Joseph Knight, was tormented with an evil spirit.

Q.—Where did this take place?

A.—In his own house.

Q.—How did it operate upon him?

A.—His face and limbs were twisted out of shape.

Q.—What else took place?

A.—He was caught up from the floor and tossed about.

Q.—Who was then sent for?

A.—Joseph Smith and several neighbors.

Q.—What did Joseph Smith do?

A.—He caught hold of his hand.

Q.—What did Newel Knight say?

A.—He begged of Joseph to cast the devil out of him, saying he knew he could.

Q.—What did Joseph say?

A.—"If you know I can, it shall be done."

Questions and Answers

ON THE BOOK OF MORMON.

LESSON CIV.

Q.—After the release of the five men, who was accused of being an accomplice in the murder of the chief judge?

A.—Nephi.

Q.—What was done to him?

A.—He was bound, and brought before the multitude to be questioned.

Q.—What was offered to Nephi if he would tell the murderer's name?

A.—The judges offered him his freedom and also money.

Q.—Why did they thus question him?

A.—They thought he had got somebody to do the deed.

Q.—What did he tell them to do?

A.—To go to Scantum, the brother of the murdered man, and ask him if he (Nephi) had agreed with him about the murder.

Q.—Did they do as Nephi advised?

A.—Yes, and, as Nephi said, Scantum denied any knowledge of the crime, and afterwards confessed that he was the murderer, though by no agreement with Nephi.

Q.—What was then done to Nephi and the five men who were accused?

A.—They were set at liberty.

Q.—What did some of the people believe about Nephi?

A.—Some thought he was a prophet and some said that he was a god.

Q.—As he was going home what did he hear?

A.—A voice, which said that he was blessed for his integrity, and that which he sealed on earth should be sealed in heaven.

Q.—What was he commanded to do by this voice?

A.—To declare to the people that unless they repented they should be destroyed.

ON THE BIBLE.

Q.—Was this approved of?

A.—"He was accepted in the sight of all the people, and also in the sight of Saul's servants."

Q.—After the slaughter of the Philistine giant who came out to meet Saul?

A.—The women from all the cities of Israel.

Q.—What did they greet him with?

A.—With singing and dancing, with tabrets, with joy and with instruments of music.

Q.—How did the women answer each other as they played?

A.—"Saul hath slain his thousands, and David his ten thousands."

Q.—What effect did this have upon Saul?

A.—"He was very wroth, and the saying displeased him."

Q.—What did Saul say?

A.—"What can he have more but the kingdom?"

Q.—What did Saul do to David after this saying?

A.—He eyed David from that day and forward."

Q.—What came upon Saul on the morrow?

A.—"The evil Spirit from God."

Q.—What did David then do?

A.—He played with the harp as at other times.

Q.—What did Saul have in his hand?

A.—A javelin.

Q.—What did Saul do with it?

A.—He cast it at David.

Q.—What did Saul say when he did this?

A.—"I will smite David even to the wall with it."

Q.—What did David do?

A.—He "avoided out of his presence twice."

Q.—What effect did this have upon Saul?

A.—He was afraid of David.

SONG AND CHORUS.—"NIL DESPERANDUM."

WORDS BY "HUGH KNOUGH."

MUSIC BY E. BEESLEY.

1. This life is but short and its pleasures are fleeting, And scenes that are bright now so quickly may fade.
 2. In childhood how oft we have felt like com - plaining Of trouble we now sometimes think of and smile;
 3. When oft perse - cuted and from their homes driven, Did the Saints lose all hope and give way to despair?
 4. When sorrow doth come and our faint hearts are failing, And we feel that the world is un - grateful and cold.

Organ.

Dear friends whom to - day we are joyously greeting, Stern death ere to - morrow their homes may in - vade.
 So year after year for new blessings we're aiming, Which gain'd, but a moment our hearts doth be - guile.
 No! God they re - lied on, and ever have striven A - gainst perse - cution, a bright smile to wear.
 Let us put forth fresh strength, what's the use of complaining? We'll gain a reward that's more lasting than gold.

CHORUS

Then we have a duty in this life to follow: To labor and watch and be constant in prayer.
 Then we have a duty in this life to follow: To labor and watch and be constant in prayer.

rit

So let old and young from this precept strength borrow, Nil desper - andum, Never de - spair.
 So let old and young from this precept strength borrow, Nil desper - andum, Never de - spair.

ENIGMA.

BY SOREN STAALSEN.

I AM composed of 17 letters:

My 15, 13, 7, 15, 7, 17, is a prophet;
 My 10, 13, 12, 17, 2, 4, is a queen of old;
 My 7, 9, 10, 8, was slain by his brother;
 My 1, 7, 9, 4, 15, 10, 8, is a great messenger of God;
 My 16, 17, 3, 14, 7, 13, is an apostle of Jesus Christ;
 My 17, 7, 5, 7, 11, is the mother of a great nation;
 My 14, 3, 13, 6, 13, is a man that conversed with God;
 My whole is the name of one of the greatest men of this generation.

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